

THE  
QUAKERS  
UNMASKED,

And clearly detected to be but the  
*Spawn of Romish Frogs, Jesuites,*  
and *Franciscan Fryers*; sent from *Rome* to seduce  
the intoxicated *Giddy-headed English Nation*.

By an Information taken upon Oath  
in the City of *Bristol*, January, 22. and  
some evident Demonstrations.

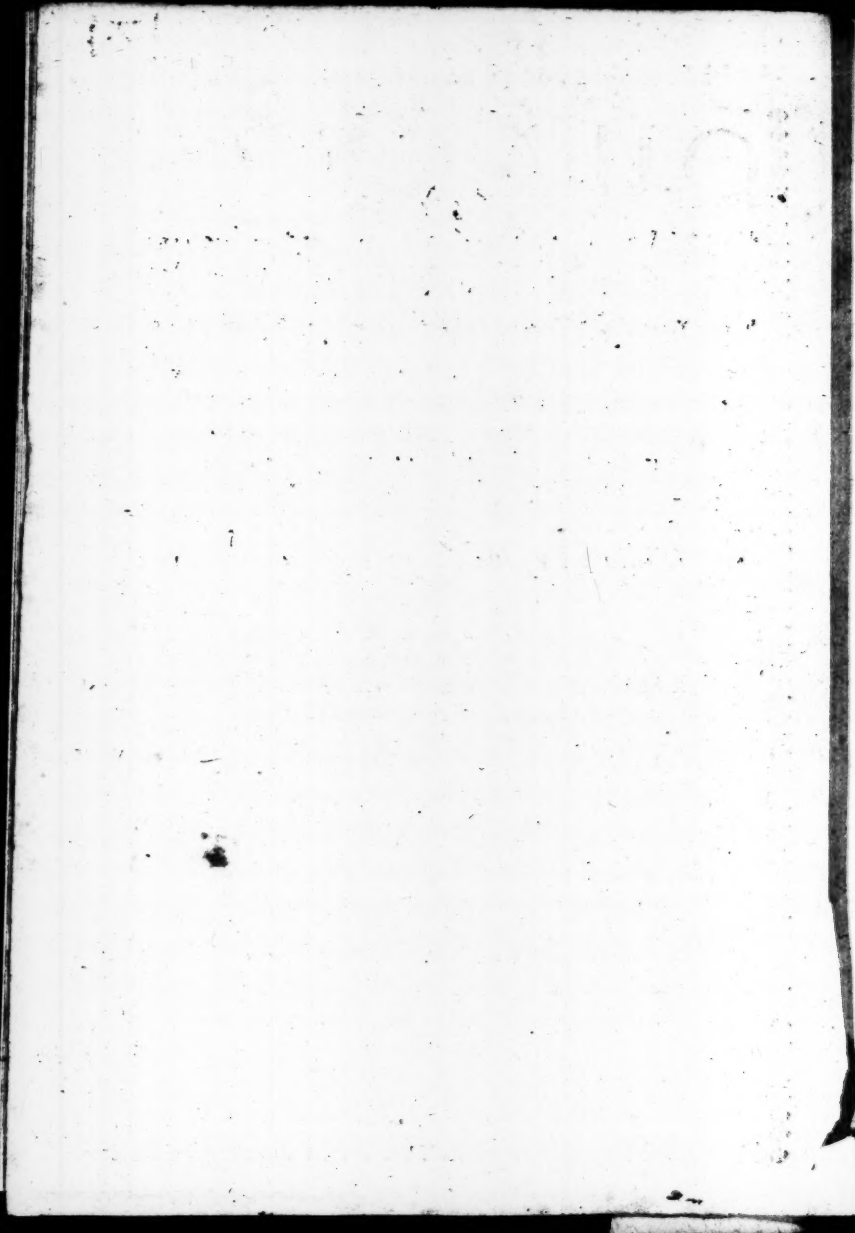
By *William Prynn* of *Swainswick*, Esq;

1 Sam. 14. 15. *And there was Trembling (or Quaking) in the Host, in the field, and among the people: The Garrisons and the Spoilers, they also Trembled, and the earth Quaked; so it was a very great trembling (or Quaking.)*

2 Tim. 3. 5, 6, 7, 8. *Having a form of godlinesse, but denying the power thereof; FROM SUCH TURN AWAY. For of such sort are they which CREEP INTO HOUSES, and LEAD CAPTIVE silly women, laden with sins, led away WITH DIVERS LUSTS; Ever learning, and never able to come to the knowledge of the Truth. Now as Janites and Jambres withstood Moses, so do these resist the truth; MEN OF CORRUPT MINDES, Reprobate (or of NO JUDGMENT) concerning the Faith.*

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and *Eve* in *Little Britain*, 1664.





*The Quakers unmasked, and clearly detected to be but the spawn of Romish Frogs, Jesuites, and Franciscan Popish Fryers; sent from Rome, to seduce the intoxicated Giddy-headed English Nation.*

**T**HE 2 Pet. 2. 1, 2, 3. But there were also false Prophets among the people, even *As there shall be false Teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction, And many shall follow their pernicious ways, by reason of whom, the way of Truth shall be evil spoken of, and through covetousnesse shall they with feigned words make Merchandise of you; whose judgement now of a long time lingreth not, and their damnation I imbreth not, &c.* Is both a Prophecie of our times, and lively Character of our Nation, who had never more cause to minde and practise that caution of our blessed Sav-our, *Math. 7. 15, 16, 17 Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are Ravening Wo'ues, ye shall know them by their fruits, then they have at this day; when such multitudes of Romish Wo'les, Locusts, Caterpillors, of all Sects, Orders, (as Jesuites, Franciscans, Benedictines, Dominicans, and the like) come freely over in whole Troops from foreign Seminaries and Cells, act their several parts and*

*Pageants on the Theatre of our distracted English Church and State, to bring both of them for ruin, under all sorts of disguises, without any watches or searches at all to exclude, detect, eject, correct, their persons, discover their pernicious Impostures, or prevent their designs against us. It was Gods complaint of old, Jer. 12. 7, 9, 11. I have forsaken my House, I have left mine Heritage, I have given the dearly beloved of my Soul into the hands of her Enemies. Mine Heritage is unto me as a speckled bird; all the Birds round about are against her; Come ye, assemble all the Beasts of the field, come to devour. Many Pastors have destroyed my Vineyard, they have troden my Portion under foot, they have made my pleasant portion a desolate Wilderness. They have made it desolate, and being desolate, it mourneth unto me; the whole land is desolate, because no man layeth it to heart. And may it not be our complaint; (at least in respect of the purity, sincerity, practicall power of Religion, Church Discipline and Order, if not of our Civill Rights and Liberties) at this very instant. Compare but the Nations Beacons fired, with Hammy the Jesuites examination at Newcastle (June 1653) my Romes Master-Piece, The Popish Royal Favourite, Hidden workes of Darknesse brought to publick Light, my Epistle to the second part of A Seasonable, Legal, and Historicall Vindication of the Fundamental Liberties and Lawes of England; and this ensuing late Information, taken before the Town-Clark, And Magistrates of the City of Bristol concerning the New Sect of QUARERS, or SHAKERS (derived rather from prophane Elshazzar, Dan. 5. 9. And those the Prophet David thus prays against, Psal. 69. 23. Let their eyes be darkned that they see not, and MAKE THEIR LOINS CONTINUALLY TO SHAKE, then from that perfect Evangelicall Spirit and love of God which casteth out fear, shaking, torment, and makes the Saints alwaies rejoyce in Gods love and favour, 1 John 4. 4. Phil. 4. 4. Rom. 8. 2) lately brought into, and set up in England by Franciscan Fryers and Jesuites sent from Rome, who I spread themselves like Cannibals or Locusts over most parts of the Nation; and make the very Pillars of our Church, state, and whole Land to shake and tremble.*



tremble; and then we may (by way of seasonable admonition) conclude of them, their Disciples, all other New Sects and separate Conventicles, of late years erected amongst us by them and their Confederates, in every corner in St. John's words, 1 Epist. 2. 18, 19. Little children it is the last time, and as ye have heard that Antichrist shall come, **EVEN NOW ARE THERE MANY ANTICHRISTS**: whereby we know that it is the last time. They went out from us, but they, were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that it might be made manifest, that they were not at all of us: which will evidently appear by;

The **INFORMATION** of George Cowlshaw of the City of Bristol aforesaid Ironmonger, taken the 22. day of January, 1654.

Who informeth **ON HIS OATH**: that in the Month of September last, this Informant had some discourse in Bristol with one Coppinger, an Irish man, formerly a School-fellow of his, that came purposely thither for his passage into Ireland, who told this Informant, **THAT HE HAD LIVED IN ROME AND ITALY** Eight or Nine Years, and had taken upon him **THE ORDER OF A FRYER OF THE FRANCISCAN COMPANY**: And he told this Informant, that he had been **AT LONDON** lately for some months, and whilst he was there, he had been at all the Churches, and Meetings, publick and private, that he could hear of, and that none came so near him, As the Quakers: And being at a meeting of the Quakers, he there met with two of his acquaintance in Rome (the which two persons were of the same Franciscan Order and Company) that were now become Chief Speakers amongst the Quakers, and he himself had spoke among the Quakers in London about thirty times, and was well approved of amongst them. And this Informant further saith, that the said Mr. Coppinger asked him, what kinds of opinions in Religion there were in Bristol? and this Informant told him, That there were several opinions and judgements: and not naming any opinions of the Quakers; the said Mr. Coppin-

'ger asked him, whether there had been any Quakers in Bristol?  
 'And the Informant answered him, 'NO. Whereupon the said  
 'Mr. Copinger told him, the said Informant, two or three times  
 'That if he did love his Religion and his Soul, he should  
 'not hear them: Whereupon this Informant told him, that  
 'he thought none of them would come to Bristol: who  
 'expressly replied, that if this Informant would give him  
 'five pounds, he would make it five hundred pounds,  
 'if some Quakers did not come to Bristol within three weeks or  
 'a month then following. And on the morrow following  
 'the said Copinger departed this City for Ireland, his na-  
 'tive place, and about eighteen days after, there came to this  
 'City [Most likely his two fellow Franciscan Fryers fore-  
 'mentioned, who have there done much hurt and gained  
 'many Disciples; some whereof disturbed two of the Mi-  
 'nisters publickly in the Church, and assaulted, reviled  
 'one of them in the streets very lately] two persons that bear  
 'the name of Quakers.

This is a true Copy of the original Information taken  
 upon Oath at Bristol as aforesaid, the 22. January, 1654.  
 from whence the Reader and whole Nation may take no-  
 ticé, especially those in present power, who should pre-  
 vent such dangerous growing mischiefs with greatest care,  
 not to connive at them any longer.

1. That there are multitudes of Romish Emissaries and  
 Vermin now residing and wandering up and down freely  
 amongst us, to seduce and divide the people, by setting  
 up New *Edits* and *Separate Congregations* in all places, and  
 broaching new *Notions* and *Opinions* of all sorts, or old  
*Heresies* or *Blasphemies*; not saying *Masses*, praying to *Saints*  
 and *Images*, or crying up the *Popes Supremacy*, &c. as hereto-  
 fore. 2. That they are the chief *Speakers* and *Rulers* in the  
 most *Separate Congregations*, and particularly amongst the  
*Quakers*, amongst whom the *Franciscan Fryers* act their  
 parts as well as the *Jesuites*.

3. That they have their several *Missions* and *Directions*  
 into all parts from their *generals* and *Superiors*, of their  
*respective orders*, residing commonly in London (where they  
 have

have a CONSISTORY AND COUNCEL sitting, that Rules all the Affairs of the things of England;) besides fixed officers in every Diocese) & are all fore-acquainted both with the places and times of their several Missions; seeing Coppinger could so certainly predict the time of their Mission and coming to Bristol, where they have done much harm, and assaulted, disturbed the Ministers both in publique and private.

4. That the Popes, and these his Emissaries chief endeavours are, to draw the people from our Churches, publique Congregations, Ordinances, Ministers, Religion and to \* divide and Crumble us into as many Sects, Separate Conventicles, as they have Popish Orders; and thereby into as many civil parties, factions, as possibly they can, to ruine us thereby, Mat. 12. 25, 27.

\* See Thomas Campanella de Masarchia Hispanica c. 25.

5. That by this their New Stratagem and Liberty, they have (under the Disguises of being Quakers, Seekers, Anabaptists, Independents, Ranters, Dippers, Anti-Trinitarians, Anti-Scripturists and the like) gained more Profelytes, Disciples, and done more harm in eight or nine years space to the Church and Realm of England, more prejudice, dishonour, scandal to our Religion and Ministers, then ever they did by saying Masse, or Preaching, Printing any points of grossest Popery in 80. years time heretofore And if not speedily, diligently, restrained, repressed, will soon utterly overturn both our Church, Religion, Ministry, and State too in conclusion, having already brought them to sad confusions and distractions.

Now that which gives great cause of suspicion, that these Quakers are either disguised Franciscan Fryers, or their seduced Disciples and Emissaries, is,

1. Their rambling about from place to place by two and two together, to vent and spread their Errors; as the Franciscan Fryers use by the \* Rules of their order are bound to do, and the Franciscans did here of late. 2. Their use of vile and course aray and condemning not only all Pride and Luxury, but lawfull decency in apparell in themselves and their Profelytes, in imitation of the \* Franciscans.

\* See Regula Fratrum minorum sub Francisco Missionarij un. Ven. 1500. \* See Surius & Ribadeneira, in vita & Regula Fratrum Minorum Sancti Francisci.

3. Their

3. Their perswading people to desert their lawfull Callings, imployments, and to embrace a kinde of idle, Monkish, lasie life, and ramble about from place to place to vent their pretended Visions, Revelations, Prophecies, Messages, and New Lights; A practise usual with Franciscan Fryers and St Francis their Founder. 4. Their rude and uncivil behaviour in refusing to salute, or shew any reverential respect, honour, or humble deportment towards Magistrates, or other persons of what quality soever, either in words, or Gestures, (of which the rude cinical Franciscans are most guilty of all other Popish orders) contrary to expresse Scripture, Precepts and Presidents. Exod. 20. 12. Deut. 5. 19. Math. 15. 4. Ephes. 6. 2. 5. Rom. 13. 1, 2, 7. Heb. 12. 9. 1 Pet. 2. 13, 14, 17, 18. (an observable Text against them) Tit. 3. 1, 2. 1 Tim. 6. v. 1, 2, 3. (a notable text) Eph. 5. 33. Gen. 18. 2, 3. c. 19. 1, 23; c. 23: 7: c. 24: v. 31: c. 27: 19: c. 33: 3, 4, 6, 7: c. 37: 9, 10: c. 41: 43: c. 42: 6: c. 43: 26, 28, 29. c. 48. 12. c. 49. 8. Exod. 11. 8. Ruth 2. 10. 1 Sam. 20. 41. c. 24. 8. c. 25. v. 23, 24, 25, 41. c. 28. 14. 2 Sam. 9. 8. c. 14. 22, 23. 1 Kings 1. 16, 23, 31, 47. c. 2, 19. 2 Kin. 2. 15. c. 4. 26, 27, 37. 1 Chro. 21. 21. Est. 3. 2. which compared with Math. 10. 12. c. 5. 4. Mar. 9. 15. Lu. 1. 40. Acts 18. 22. c. 21. 7. c. 25. 13. 1 Cor. 16. 21. 2 Cor. 13. 13. Phil. 4. 21, 22. Col. 4. 10, 12, 15, 18. Rom. 16. 15. 7. 9. 10. 17. 2 Thess. 3. 17. may teach these rude Quakers and their Disciples far better manners and civility, both in their gestures, behaviours, and words, then now they exercise.

5. Their Doctrines, That the Saints are perfectly holy in this life, and do not sin, being able to stand perfect in their own

*\*The perfect power: That they are as equally Holy, Just, Good, and Free from Pharisee. p. 1, sin, as Christ and God himself: maintained by \*Fox, Naylor, 2, 11, 14. affirmed of St. Francis, the Father of the Franciscans, and justified by them, in their writings. as you may read in Surius and Ribadeniera in the life of St. Francis, and the blasphemous Book Conformitatum Beati Francisci ad vitam Jesu Christi, lib. 3. cum addition. Heir. Butchii. Bon. 1599. first writ by Bartholomaeus de Risa, and approved by a General Chapter of the Franciscans held at Assize, Aug. 2. 1389. and*

and ratified by their Popes. Antonini Chronicon. Tit. 24. c. 1, 2. Vincentius Belvacensis. Speculum Hist. l. 3. c. 97. and Morney his Mystery of Iniquity. London. 1612. p. 347, 348.

It is the observation of many learned intelligent \* Pro- \* And of G. testants, who have pried into the opinions and practises *Emm* a late of all our late New Sects, That in their Books, Writings, reclaimed Speakings, Preachments, \* Practises, are interlarded, and Quaker in his Ceremonies, and Practises; by which we may as visibly discover a Jesuite, a Popish Priest, or Fryer in them, as we may Nothern Blast. a Lyon by his paw. And nothing (in my judgement) by many separate more clearly detects the Popish Fryers, Priests, Jesuites, to Congre- gations, and be the principal Inventers of, erecitors, actors, rulers, Speakers gations, and amongst our Quakers, & other New sects; then their pretended, \* extraordinary sudden extravagant Agonys, Trances, Quakings, Shakings, Raptures, Visions, Apparitions, Confessions with their reculan- cy to hear our Satan, Revelations, Illuminations, Instructions in new divine Minuters, or Mysteries and Seraphical Divinity, whereof they pretend they come to our were wholly ignorant before, being illiterate persons; their inti- publick Or- diances and mate familiarity and immediate communion with God & Jesus the like. Christ, in, and after their agonies and extasies: their extraordi- \* See G. Em- nary callings, Missions, Messages to such and such particular or- mot his Nor- thern Blast. ders, sects, places, persons; their sudden speaking, understanding with Gilpins of several languages which they pretend they never learned, but Book, both got by Inspiration: All which are the very same in form and substance with those ridiculous lying Enthusiasms, Impos- sibilities, Cheats, Agonies, \* Revelations, Visions, Raptures, \* See Wierus de Praestigiis Fryers, Priests, Jesuites, Nannes, recorded in the lying Leg- endary and lives of their Romish Canonized SAINTS, by Dæmonum. 1. l. c. 10. & 17. Capgrave, Surius, Lippomanes, Ribadeniera, Maseus, and other in Jo. Gerson de Probatione of their fraternity, especially in the Lives of St. Francis, Spirituum. Ignatius Loyola (the founders of the Franciscans and Jesuites orders, the principal Actors, Speakers amongst the Quakers, and other late Enthusiasts, if fully examined) \* Imitated b some women and of St. Dominick, for men: & of St. Katherine of Sienna, Quakers. and St. \* Briget of Sweden, for women. Out of this St. Brigets

\* See G. Emmot  
his Northern  
Blasf. p. 1. 13.  
14. The per-  
fect Pharise. p.  
9, 10, 11, 14.  
29. 35. &c.  
\* The Jesuites,  
Popish Priests,  
and Fryers  
condemned  
our Ministers  
heretofore as  
unlawful  
Ministers,  
because they  
derived not  
their ordina-  
tion from the  
Church of  
Rome: now  
they turn the  
scales and af-  
firm them to  
be no lawful  
Ministers but  
Antichristian  
and popish  
upon this false  
pretext, That  
they derive  
their ordina-  
tion and Mini-  
stry from the  
Pope and  
Church of  
Rome.  
\* See John  
Gilpins, and  
others printed  
Relations con-  
cerning the  
Quakers in  
the North.

Life and Revelation, printed in Folio at Nuremberg, An-  
1524. most of our Male and Female Quakers Extravagant  
new Revelations and Impostures are extracted, as those who  
will but compare them may at first discern. And though  
they conceal their Jesuitisme and grossest points of Popery  
from their Disciples at first, baiting their hookes only  
with pleasing Novelities, shewes of Superlati<sup>e</sup> Sanctity, and  
\*invectives against our Ministers, Ordinances, Church Tithes,  
Presbyterial Government, and the like; that so they may  
more easily catch the silly people; yet they discover their  
Jesuitical Positions and Popish Doctrines, more openly by  
degrees; at last, ( as Evangelical perfection, Justification by  
our own inherent righteousness and holiness, &c. ) crying them  
up for new Gospel Light amongst the ignorant vulgar; and  
crying down our Protestant Ministers, Ordinances, Sacra-  
ments, the Articles of our Creed, Church Liturgies,  
Gods Ten Commandements, the Lords Prayer, our  
Churches, and sometimes the Letter of the Old and New  
Testament as Popish and \* Antichristian: As the Fryars and  
Jesuites did heretofore. in their Books and Discourses in  
their very language. And it is evident by some late in-  
stances, that they are Anti-magistratical as well as Anti-mi-  
nisterial. Yea that these \* Quakers use enchanted Potions, Bra-  
clets, Ribons, Sorcery and Witch-craft, to intoxicate their  
Novices and draw them to their party; As Simon Magus  
bewitched the people of Samaria with his Sorceries, Acts 6. 9.  
11. and other seducing false teachers, bewitched the foolish  
Galatians, that they should not obey the truth, Gal. 3. 1. which  
Enchantments, Sorceries, Charmes, Fascinations, and Exorci-  
smes are very frequent amongst Popes, and Popish Priests,  
Monkes, Fryers, Jesuites, as you may read at large in Jo-  
annes, Wierus de Prestigiis Daemonum & Incantationibus. Ba-  
sile. 1568. especially l. 2. c. 7. l. 5. c. 2, 3. &c. Platina, Benno  
Cardinalis, Ballem, and others in the lives of Popes Silvester,  
2. Benedict the 9. John 20. and 21. and other Popes, who  
were all most infamous Magicians, Sorcerers, and Inchanters,  
by which black arts they got the Papacy. And Dell Rio,  
his Disquisitio Magie, and John Fee his Foot out of the  
Snare



*Snare*, London, 1624. will prove the *Jesuites* and *Priests* in *England* are still accustomed to them, to win and seduce their *Profelytes*. Whence we finde this Scripture-expression concerning *Romish Babylon*, Revel. 18. 23. By thy **SORCERIES** were ALL THE NATIONS DECEIVED. Now for our *Quakers*, and others better instruction, I shall inform them by way of Caution of these considerable particulars, relating to their Agonies, Inspirations and Revelations.

1. That the \* Devil by Gods permissions frequently doth \* *Joannes Wierus de Prestigiis Demonum* l. 1. c. 11. *Petrus Thyraeus de Demoniacis & obsessis*, pars 1. c. 3. to 9. pars 2. c. 25, 27 *Georgius Pistorius de Demonum ortu, Officiis, Illusionibus, &c.* *Isagoge.* *Basilie*, 1553.

cause and produce, by his own immediate power, extraordinary strange Convulsions, Contractions, Distortions, Agonies, Tremblings, Quakings, Shakings, Motions, Gestures of the Bodies, Members, Joynts, Nerves, Muscles both of men and women, when, where, and in what manner he pleaseth; as we see by common experience in such persons as are either possessed by the Devil himself, or bewitched by his Instruments; and by the Convulsions, Trances, Quakings, Shakings, Gestures of Witches, Sorcerers and other, acted or possessed by the Devil; of which we have many examples in History and experience; and one recorded in the Gospel it self, *Mar. 9. 17. to 28.*

2. That it was the usual practice and custome of Devils heretofore by their Idolatrous Pagan Priests and Prophets to give answers in their temples, & oracles to their worshippers in *Greece* & other places, which of latter times and at this day is likewise frequent amongst the Pagan idolatrous Indians, by humane voyces, nods, antique gestures; *afflictis sub inde gestibus Furentium, nonnunquam Ebriorum, alias Tremantium, aut Ridicule Gestulantibus*, as \* *Joanni Wierus* relates out of *Strabo* *Geogr. lib. 16.* Their Priests (who were and are \* usually Witches and Sorcerers) when they prophesied and gave answers to the people, being cast into strange real or feigned Extasies, Trances and Quaking fits, using sometimes the gestures of mad-men, sometimes of Drunkards, other times of Quakers, Tremblers, and of ridiculous Anticks; oft-times howling, shaking their breasts, foaming at the mouth, and falling down in a swoon, (as some of our Quakers do now) as if they had the *Fal-*

ling sickness, the Devil in seeming entering into, and acting in them; as you may read at leisure in *Wierus* and Mr. *Samuel Purchas* his *Pilgrimage*, l. 9. cap. 5. l. 8. cap. 6. and elsewhere in his *Voyages*. VWhether our *Quakers Shaking-fits*, *Convulsions*, *Trances*, *Agonies*, running \* about naked into the open streets sometimes, and to particular Persons, Towns, Ministers, Magistrates, with pretended Messages, Prophecies and Oracles from God, (but really from the Devil himself) like so many distracted Bedlames; Drunkards, Antiques, Furies and Enthusiasts, are not exactly parallel with, and originally derived from these Idolatrous Pagan Idol-priests, and the very Devil himself; I refer you to *John Gilpin* (a reclaimed *Quaker*) his late printed *Relation* touching his own *Shaking-fits* and *Actions*, (proceeding from the Devils possessing of, and acting in him, as he and others believed) and to those who have seen them in their *Fits* and *Raptures*; the wisest whereof are of that opinion, and many of the vulgar people too. These *Quaking Fits* and *Trances* were really and feignedly taken up, and imitated of late times by many *Popish Priests*, *Monks*, *Nuns*, and *female Saints*, as you may read at leisure in *Surius*, *Ribadeniera*, and other Collectors of their *Lives* and *Legends*: and which verified *Coppingers* relation, and *Cowlishaw* his oath; Mr. *Tillam* the Administrator of the *Anabaptistical* new-dipped Congregation at *Hexam*, near *New-castle*, (a \* *Papist* or *Popish Priest* of late, though now a zealous *Anabaptist* and *Dipper*) in his *Banners*, p. 24. professeth, That these *Shakings*, *Tremblings* and *Extasies*, (now used by the *Quakers*) were derived from the *FRANCISCAN FRYARS*, as Mr. *Tho. Weld*, *Richard Priderux*, *Sam. Hammond*, *William Cole*, *William Durant*, (five reverend Ministers in & near *New-castle*) assure us in their *Perfect Pharisee*, under *Monkish Holiness*, manifesting it self in the generation of men called *QUAKERS*, London, 1654. p. 13. who by their *Emissaries* first infected the Northern parts about *Kendal* and *Lancaster* with this Sect, and now the Western parts by *George Fox*, *John Audland*, *James Nayler*, and other of their *Disciples* sent from thence, whose

\* As William Strickland and others did at Kendal. See the *Perfect Pharisee*, London 1654. p. 20, 42, 43.

\* See a False Jew discovered, anno 1653. p. 6, 11.



whose Heretical, Erronious, Blasphemous opinions, and unchristian Practices, are solidly and fully refuted in this their Treatise.

3. That as Hereticks, Schismaticks and seducers, do derive their Heresies, Doctrines, Practices, from the very Devil himself, the Father of Lyes, Lying prophesies, Heresies, Errors, as the Scripture attests in positive terms, 1 Kings 22.21,22,23. 2 Chron. 18.21,22. Zech.13.2,3, Rev.18. 2 John 8.44. 1 Tim.4.1,2. 2 Thes.2.9,10,11. Rev.16.13, 14. Acts 13.10. 1 John 3.8. who frequently (to delude and seduce men with more facility) transforms himself and his Ministers into Angels of light, and Apostles of Christ, as if they were the only saints and Ministers of righteousness; when as in truth they still are but Devils, false Apostles, and deceitful workers or Impostors, as the Scripture expressly defines them, 2 Cor.11.13,14,15. as that Devil who tempted our Saviour to cast himself down from the pinnacle of the Temple, with a Scripture misapplied, and mutilated, was still a Devil, though he alledged Scripture to accomplish his designs (as his seducing Instruments now do). Math.4.5,6,7,8. Luke 4.9.to 13. So some Hereticks and Seducers of old, as Simon Magus, Marcion, Menander, Theodotus, Carpocrates, Eutyches, and others have actually traded with, received their Heretical Tenents from, and been possessed by the Devil himself; as \* Egesippus, \* Tertullian, \* Eusebius, \* Theodoret, \* Epiphanius, \* Petrus Thyareus, with others record: yea, many Popish Monks, Fryers, Priests, Nuns, Papi's specially Females, have likewise been actually possessed, seduced, cast into strange, real, or feigned Extasies, Agonies, Shakings, convulsion Fits, Trances, and inspired with strange Revelations, Visions, Dreams, Fancies, Opinions, Prophecies and Enthusiasms by the very Devil himself, as you may read at large in Joannes Wierus De Præstigiis Daemonum; in Petrus Thyareus (a Jesuite) his *Damoniaci: hoc est, De obsessis à Spiritibus Demoniorum Hominiibus*. Coloniae Agrip. 1598. and in Sir Edwin Sands his *Europe Speculum*. 1629: p.169. where thus he writes. *That the multitude of Indemoniati; (or persons possessed with the Devil) WHEREOF*

MOST

\* Lib. 3 de  
Excid: Heir:  
\* De Anima, li  
\* Hil: 5. c. 16.  
33.  
\* Lib. 1, & 4.  
Fab:  
\* Hæres: 22. l.  
3 c 3.  
\* De Demo-  
niacis pars 2.  
c 21. p. 55.

**MOST ARE WOMEN**, is so high in Italy, even as of witches in Savoy : of which some are daily cured in shew, by their Enorcisms ( being most of them Impostors to cheat the people ) but for one that is holpen, almost twenty are either past their curing, or otherwise ( as in Counterfeits ) unwilling to be cured.

4. That *William Lindan*. Dialog. 3. *Dubitantii & Petrus Thyreus* De Dæmoniatis pars. 2. c. 21. p. 56, 57, 58. write expressly ; that some of the Ring-leaders and Captaines of the Anabaptists, and some of their new Converts, have not only communion and familiarity with the Devil, but in all probability, are likewise actually possessed by him, though they be not raging mad, and furious : Because some of them have ( not only such raptures, Agonies, Fits and Quakings as persons actually possessed by the Devil use to have ) so soon as they have deserted the Catholicks Religion, and adhered to that sect : but *Mox, post haustum poculum, aut sumptam buccellam norant Sacras literas legere, &c.* Presently after the drinking of some potion, or eating of a Sop, which their chief Apostles give them, they know how to read the sacred Scriptures without any teaching, though they could not read before ; to dispute of divine things they knew not before which they alledge to oppugn the true faith and Religion ; and forget so soon as they return to the true Religion ; of which *Thyreus* gives two instances on his own knowledge ; one of a Taylor ; the other of a Country peasant. Now who ( writes he ) can doubt, that this proceeds from the evil spirit dwelling in them. For it is apparent that neither the sop meat nor drink they took, had any such virtue as to intill the knowledge of the sacred Scriptures into them. Neither is it God who confers this learning on them, seeing they are enemies to his true faith and religion, and lead ( usually ) a most impure life. Therefore since they get it not by study, nor the instruction of any man, from whence should they have it, but from the Evil Spirit that dwell within them ? Besides, what is the cause, that so soon as they return to the Tents of the Catholicks again, they forget all or most of the things they remembered before, and know not how to read, though they could read as well as most, whiles they continued in their here sy : but that

that the Devil, their Tutor forsakes & leaves them to themselves: Upon which grounds some men justly suspect & conceive, THAT IT IS NOT THE ANABAPTISTS PROPERLY WHO SPEAKE SCRIPTURES THUS BY THEMSELVES, sed Dæmones in Anabaptistis loqui; BUT THAT THE DEVILS SPEAKE IN THE ANABAPTISTS: even as when persons possessed by the Devil speak strange Languages they knew not before,\* it is not themselves but the Devil in them who form the voices and the sounds. which he proves more largely. pars. 1. c. 17. p. 44, 45.

\* See Tostatus  
Abulenfis in 8.  
Math. qu. 114.

From all these particulars, I refer it to the most serious consideration of all our Quakers, Shakers and other Anabaptistical Enthusiasts, as likewise of those who are addicted to their ways, or tolerate their courses without opposition; whether all their Shakings, Quakings, Extasies, Revelations, Inspirations, Prophecies, and new Illuminations, which are real and not counterfeited (as many of them are) proceed not from the very Delusions and Inspirations of the Devil himself, and his Instruments, Ministers sent over from Jesuitical and Popish Seminaries, Cells, Monasters, to seduce them by such Sorceries and Impostures as these from our Reformed Church and Religion, rather than from the Impulses, Dictates, Illuminations, Revelations, of Gods holy Spirit? And so much the rather because many of their Doctrines, Positions, Practises are not only meer Monkish and Popish, but also directly contrary and destructive to the two great Ordinances of God in the world, Magistracy and Ministry, so much commended by Gods Spirit in the Gospel; Yea some of them most Atheistical, Irreligious, Blasphemous, Diabolical, Unchristians, Un-evangelical, diametrically contrary to the Scripture and Fundamental Principals of the Gospel, dictated by Gods Spirit; as you may read at large, in The perfect Pharisee under Monkish Holinesse, &c. in the Generation of men called QUAKERS; To which I shall refer the Reader, where in the Blasphemies, Heresies, Popish Tenets of John Autland, George Fox, and James Nayler (three of the principle Quakers sent to Bristol) are so fully detected and

\* See the  
perfect  
Pharisee p.  
41. &c.

so.

\* See my  
Sword of  
Christian  
Magistracy  
supported : &  
Mr Thomas  
Edwards treatise  
against  
Toleration.

solidly refuted, that it made them ashamed to continue in their former *Quarters*, and to pretend a New divine Mission from God, to spread their *Heresies & blasphemies* in the *West* (though not so fit for *Quakers* as that Northern colder Climate of England and Scotland, where many *Shake and Quake* for cold alone, without the Spirits motion) whether they deserve to be sent packing again, or into some forraign *Franciscan Cells*, or *Jesuites Semenaries*, from whence their Sect was immediately propagated, by *Jesuites and Fryers* sent from thence, to all the parts of *Independants and Sectaries*, to blow up differences and contentions amongst us ; as you may read at large in Mr. Edwards his *Gangrena* ; part third. p. 99. and in a *Grandees printed Speech in the painted Chamber*. 4. Sept. 1654. p. 16, 17. to which I shall referre you for fuller Conviction.

Let all our *Rulers, Ministers* and people therefore, who have any care of their own or others Souls ; or our *Churches, Kingdomes*, safety and settlement, now seriously consider that speech of our *Saviour Christ* himself, John 10. 1, 10, 11, 12. *Verily, verily, I say unto you ; He that entereth not by the Door into the Sheepfold, but climbeth up some other way, (as these new Romish Apostles and wandring Predicants do) THE SAME IS A THEEF and A ROBBER The thief cometh not BUT FOR TO STEAL, AND TO KILL, DESTROY. The good Shepherd giveth his life for the Sheep : But he that is an hireling, and not the Shepherd, whose own the Sheep are not, seeth the wolf coming, and leaveth the Sheep and fleeth, and the wolf catcheth them, and scattereth the Sheep. And such false Shepherds and hirelings (whether Ecclesiastical or Temporal) who through negligence, cowardize, or any other designe, shall \* suffer such Romish Woolves, Theeves and Robbers as these, to scatter and devour their sheep in St. Bernards verdict are PASTORES, NON OVIVM, SED LUPORIUM : Pastours only of the Woolves, not Sheep ; and in the opinion of Christ, and all real Christians likewise.*

*Fredericus Broeckroux* in his *Epistle Dedicatory* to the States of *Holland and West-Friesland*, before his *Antidotum Errorum præcipuorum*

*præcipuorum in Tractatu de Deo, &c. D. Conradi Vorstii,*  
 observes and proves at large; That nothing is more dishonest  
 or more pernicious to mankind and humane society, than the  
 toleration & propagation of false religions, contrary to the do-  
 ctrine of the Prophets and Apostles: 1. Because men are here-  
 by † withdrawn from the true God, the fountain of all hap-  
 piness. 2. Because thereby they are deprived of the possessi-  
 on of Eternal life. 3. Because false religions are the most  
 deadly poisons to mens souls, which bring a speedy and  
 infallible death & damnation to all Eternity if persisted in.  
 4. Because by them men are made twofold more the children  
 of hell than they were before, Mat. 23. 16. 5. Because there-  
 by all Piety is undermined, abolished; and in Christian States  
 all Wickedness, Impiety, Cruelty, Folly and Wretchedness, in-  
 stilled into the hearts of men. 6. Because by differences and  
 multiplicity of opinions and controversies in Religion, the  
 greatest of people are brought; 1. To doubt of the truth  
 of Christian Religion. 2. To slight and neglect it, toge-  
 ther with the Ministry and publick Ordinances. 3. To give  
 over prayer, and private family-Duties. 4. To oppose Re-  
 ligion, and resist the propagation of the Gospel. 5. In  
 conclusion, to renounce all Religion, and turn professed  
 Scepticks, Seekers, Atheists (as we finde by sad experien-  
 ces.) 6. Because Pagans, Infidels, and others, are discour-  
 aged from embracing the doctrine of Christianity, when  
 they find so many controversies and disputes even among  
 Christians themselves: And the common Enemies of the  
 true reformed Religion, and Romish emissaries hereby  
 take occasion to calumniate that true Religion we profess,  
 and to seduce the ignorant people from it, to embrace  
 their damnable and superstitious practices: Upon which  
 considerations, *a* Constantine the great, *b* Theodosius, and  
 all zealous Christian Emperors, Kings, Princes, and Gover-  
 nors truly fearing God, in all ages, have made it their princi-  
 pal care & study to maintain peace and unity, concord in the  
 purity and principles of Religion; to suppress all Heresies, Er-  
 rors, Schisms, repugnant therunto, both by Laws and penali-  
 ties, as I have elsewhere largely evinced against all oppugners

† 2 Pet. 2. 1.  
 2 Thes. 2. 10,  
 11. compared  
 with John 17.  
 3. 2 Pet. 2. 1, 2.  
 &c. 2 Thes. 2.  
 10, 11. Gal. 5.  
 20, 21.  
 Rom. 16. 17,  
 18. 1 Tim. 4.  
 1, 2, 3. 2 Tim.  
 3. 1. to 9. 2 Pet.  
 2. 1. to the end.  
 Jude 4. to 20.

*a* Euseb. d. vi-  
 ta Constantini.  
*Socrates* Eccl.  
 Hist. l. 1. c. 9.  
*Theodor.* Hist.  
 Eccles. l. 1. c. 6.  
*b* In my Sword  
 of Christian  
 Magistracy  
 supported, and  
 Truth trium-  
 phing over  
 falsehood.

of the civil Magistrates coercive power, and Jurisdiction in matters of Religion, who never yet returned the least reply thereunto in sundry years, though challenged to do it.

We shall conclude all with this word to Magistrates, Cant. 2. 15. *Take for us the Foxes, the little Foxes that spoil the Vines, for our Vines have tender grapes.* Search after re-  
strain, secure, prosecute, punish all Romish Foxes, Wolves, Conspirators, Enemies, Traytors to our Church and Religion, (according to our Lawes and Statutes yet in force against them) with as great diligence, care, zeal, as you now search after, restrain, secure, prosecute any reall, or imaginary Plotters, Conspirators, Enemies, Traytors to the Kingdome, Nation, or to your selves: And be as vigilant, as industrious to secure Gods and our Churches cause, interest, as your own, that so you may turn away Gods wrath, and inherit Phineas his praise and benediction for his zeale in this kinde, Num. 25. 11, 12. 23. with these four Apostolical Admonitions and Cautions to the people, recorded in the Gospel, as the best Preservatives against Seducers, Rom. 16. 17, 18. Now I beseech you Brethren mark them which cause DIVISIONS and OFFENCES, contrary to the Doctrine which you have received, & AVOID THEM. For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches, deceive the hearts of the simple. But evil men and seducers shall wax worse and worse, deceiving & being deceived. But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them, Ephes. 4. 14. Henceforth be ye no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive. And 2. John 10. 11. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed IS PARTAKER OF HIS EVIL DEEDS, with this sad Memoriall to such who are reduced by these Impostors, 2. Thess. 2. 8. 10, 11, 12, whose coming is after the working of Satan with

2. Tim. 3. 13.  
14.

with all power, and Signs, & lying wonders; and with all  
 'deceitableness of unrighteousness in them that perish, be-  
 'cause they received not the love of the truth, that they  
 'might be saved: And for this cause God shall send  
 'them strong delusions, that they shall believe a lye; that  
 'they might all be damned, who believed not the truth,  
 'but had pleasure in unrighteousnesse: and like the unjust  
 'Judge, *Luke 18. 2. 4.* Neither fear God, nor regard or  
 'reverence men. *2 Cor. 11. 13, 14, 15.* For such are false  
 'Apostles, deceitful workers, transforming themselves  
 'into the Apostles of Christ. And no marvel, for Sa-  
 'tan himself is transformed into an Angel of light. There-  
 'fore it is no great thing if his Ministers be also transform-  
 'ed as the Ministers of Righteousness, whose end shall be  
 'according to their works.

With these sacred Scriptures to these *New quaking male*  
*Prophets whom God never sent abroad to seduce the peo-*  
*ple of England, but the very Father of Lies.* *Jer. 14. 14,*  
*15, 16. ch. 23. 21. to 33. ch. 27. 15. ch. 29. 31.* These Prophets  
 prophesie lies in my name, I SENT THEM NOT, NEI-  
 THER HAVE I COMMANDED THEM, NEITHER  
 SPAKE UNTO THEM: They prophesie unto you a false  
 vision & divination, and a thing of nought, and the deceit  
 of their heart. I have not sent these Prophets, yet they run; I  
 have not spoken to them, yet they prophecyed; I have heard what  
 the Prophets said, that prophesie lyes in my name, saying, I  
 have dreamed, I have dreamed: How long shall this be in the  
 hearts of the Prophets that prophesie lyes? yea they are Prophets  
 of the deceit of their own heart, which think to cause my peo-  
 ple to forget my name by THEIR DREAMS which they  
 TEL EVERY MAN TO HIS NEIGHBOR. Therefore  
 behold, I am against the Prophets saith the Lord, that steal my  
 word every one from his neighbor; that use their tongues, and  
 say, he saith: Against them that do prophecy false dreams, and  
 do tell them, & cause my people to erre by their lyes, yet I sent  
 them not, nor commanded them; therefore they shall not profit  
 this people at all saith the Lord: FOR THEY PROPHECIE  
 A LYE unto you; for I have not sent them, saith the Lord, yet

See Alphonsi  
 d Vargas. Re-  
 latio, p. 317.  
 330.



prophesie & Lye in my name, *that I might drive you out,*  
 and that ye might perish; ye, and the Prophets that pro-  
 phesie unto you; for I will powr their wickednesse up-  
 on them. With these Gospel-Texts to our New *Quaking*  
*Female Prophetesses*, who now (in imitation of the New  
*Order of Jesuitesses*, who out of a pretended zeal of propa-  
 gating the Gospel, and converting Souls to God, presumed to  
 wander abroad, and preach publickly in England and else-  
 where to women and others, above the imbecility, and beyond  
 the modesty of their sex for sundry years, to the great scandal  
 of Religion, till at last they were excommunicated and to-  
 tally suppressed by Pope Urban the third, his Bull, Anno  
 Dom. 1631. printed at Rome 1632.) presume to speak pub-  
 lickly to the people in some of their Congregations, as well  
 as to deliver certain pretended Messages from the Lord (who  
 never sent them) to private Ministers and others. 1 Cor.  
 14. 33, 34, 35, 37. *Let your Women keep silence in your*  
*Churches (or Assemblies) FOR IT IS NOT PER-*  
*MITTED UNTO THEM TO SPEAK;* but, they  
 are commanded to be under obedience, as also saith the  
 Law. *And if they will learn any thing, let them aske their*  
*Husbands (if married) at home.* *For it is a shame for wo-*  
*men to speak in the Church: For God is not the Author of*  
*confusion, (or tumult) but of Peace, as in all the Churches of*  
*the Saints. If any man thinks himself to be a Prophet, or*  
*Spiritual; let him acknowledge that the things that I write*  
*unto you (and this against women speaking publickly in the*  
*Church) are the Commandments of the Lord: There-*  
*fore their speaking against Gods Commandments in this*  
*sort, is onely by the instinct, mission, and command of the*  
*very Devil, in opposition to these Gospel-precepts: thus se-*  
*conded again by the Holy Ghost, 1 Tim. 2. v. 11, 12,*  
*13, 14. Let the Women learn in silence with all subjection:*  
*For I suffer not a woman to teach, to Usurp authority*  
*over the Men; but TO BE IN SILENCE, for Adam*  
*was first framed, then Eve; and Adam was not deceived,*  
*but the Woman being deceived, was in the transgression. And*  
*let those who run after, and listen to these Feminine Pre-*  
 dicants



dicants remember that of *Isa. 27. v. 11. The Women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*

And with this complaint and prayer to God himself,  
*Ps. 69. v. 1. O God thou hast cast us off, thou hast broken us, thou hast been diseased. O turn thy self to us again! Thou hast made the land to tremble, thou hast broken, and divided it. O heal the breaches thereof, FOR IT SHALETH.*

\* So the old  
 Translation  
 renders it.

1000/1000

**FINIS.**



## A Post-script.

\* See *Ludovicus Lucius*  
*H. St. Jesuitica*,  
 P. 293, 235,  
 328, 336, 447,  
 592, 624.

**T**Hat the Jesuites (The \* Pests and Perturbers of  
 ' all Republicks, who domineer by discords, tu-  
 ' muls, Sects and Schisms) (as well as *Franciscan*  
*Fryers*) have a principal hand in erecting, promoting  
 the new sect of *Quakers* or *Shakers* lately sprung up, and  
 much increased amongst us, and that by Diabolical delu-  
 sions, forceries, ehchantments, practices, to divide us as  
 much as possible, and extirpate our Ministers and Religi-  
 on; these particulars superadded to the premises, may  
 more than *probably* perswade, if not *satisfactorily* convince  
 all intelligent *English* Protestants, and our *Quakers* like-  
 wise; for whose information I have made them publick,  
 being unknown to most, who are utterly ignorant of the  
 stratagems of these Imps of Satan, to seduce them, to their  
 eternal ruine.

1. That *Ignatius Loyola*, the Father of the Jesuites, and  
 first *Founder General* of their Order (at first a Soldier by  
 profession) when he began to play the *Impostor*, *Sedu-*  
 ' cer, and institute his New Sect, pretended a divine Call  
 ' from God, and Jesus Christ, appearing to him, where-  
 ' upon he left his former Profession, House, Habitation,  
 ' cast off his costly Apparel, (which he gave away to the  
 ' poor

poor ) cloathed himself in coarse Sackcloth and ragged  
 'beggary clothes; lying upon the bare ground with-  
 'out a bed; wandred up and downe in them from place  
 'to place, like a pilgrim, professing the study of poverty,  
 'penance, Mortification and contempt of the world;  
 'leading a most austere life for a time; mostly eating  
 'little else but coarse bread, drinking nothing but cold  
 'water, fasting the greatest part of the week, except on  
 'the Lords-day; conversing with the poorest and meanest  
 'sort, teaching and preaching to them often gratis in  
 'the open streets and woods, and all other places where  
 'he came, without any Ordination or licence at all from  
 'the Bishops or Clergy, exhorting them to repentance  
 'austerity of life, and contempt of all earthly things;  
 'whereby he got great estimation amongst the rude peo-  
 'ple, (especially for his pains in instructing their chil-  
 'dren and them without any Reward) gained many  
 'followers and some Scholars likewise to be his Com-  
 'panions: *Maffæus Vegius, Ribadeniera, Joannis Eusebii*  
*Niremberger, Hasenmullerus* (all Jesuites) record at  
 large in his Life, with *Hospinian*, and *Ludovicus Lucius*  
 in their *Historia Jesuitica*: And is not this the very pra-  
 ctise of our Quakers and Shakers now, who exactly  
 imitate him herein?

2. That *Ignatius* upon his first resolution to enter  
 into this new strict kinde of Life, and erect his New  
 Jesuiticall Order, fell into a fit of *Quaking* and *Trembling*,  
 as *Ribadeniera* (his Disciple) and others record in his  
 Life: Yea, *Hasenmullerus* (who was a Jesuite sundry  
 years, and lived in divers Jesuites Colledges) in the end  
 of his Jesuitical History, with *Ludovicus Lucius Historie*  
*Jesuiticæ*, l. i. c. i. p. 8. record in expresse terms, from the  
 Testimony of *Tunianus* the Jesuite. That *Ignatius* ITA  
 'A DÆMONIBUS EXAGITATUM, was so vexed and  
 'SHAKEN BY DEVILS (not God or his spirit) both  
 'in his Dinner, Supper, *MASSSES*; and likewise in his  
 'Recreations, that he powereth forth the most cold  
 'sweat of death in great plenty; tandem vero CUM TRE-

MORE

† See *Speculum*  
*Jesuiticum*,  
P. 3, 4. 26.

*MORE* ipsum obisse, and that at last he died. *Quaking*, or  
with a *TREMBLING*, having a most black counte-  
nance. Yea, † *Ribadeniera* himself, in the life of *Ignatius*,  
l. 1. c. 5. 17. records; 'That *Ignatius* had many conflicts  
' with the Devil, who frequently appeared to him in the  
' form of a Serpent; and that he whipped his companion  
' *Xavier* whilst he was praying. And l. 5. c. 9. That the  
' Devil painted *Ignatius* so lively and exactly in his co-  
' lours, that *Laynes* his companion much admired at it:  
And yet cap. 8. and 10. he relates; 'That *Ignatius* cured  
' one possessed with a Devil with one word: that the De-  
' vil in another possessed one, was cast out by the Jesu-  
' ites, onely naming *Ignatius* to him; saying, Name not  
' *Ignatius* to me, whom I most hate of all: And another  
Devil in a Maid possessed, said; 'That *Ignatius* his  
' greatest enemy, was in heaven after his death among  
' other Founders of holy Religious Orders. Let our  
*Quakers* and their Disciples hereupon seriously consider  
and examine, whether their *Quaking fits* be not derived  
from this Father of the Jesuites; and proceed not origi-  
nally from the very Devils themselves, as his fits did?  
Yea, let them take heed they be not vexed and shaken by  
Devils as he was, and dye *Quaking* and *Trembling* as he  
did, with a most black countenance, as if he had been  
strangled by the Devils, which made him a *Quaker* first,  
and then a Seducer; whose Disciples have made most  
Christian Kingdoms, Churches (especially our own of  
late years) both to Quake and Tremble, and Shake them  
in pieces.

a *Gulielmus*  
*Rondeletius*,  
Methodus  
curandi Mor-  
bos, c. 22. 39.  
See *Wierus* de  
Præstigiis  
Dæmonum,  
l. 1. c. 11.

It is the observation of learned a Physicians; 'That  
' Shaking Palfies, Quakings, Tremblings of the Mem-  
' bers and Joints, are very dangerous diseases, proceeding  
' from the coldness and weakness of the Brain or Nerves,  
' cold flegme, extraordinary cold weather: (which  
makes most shake without any divine influences of  
Gods Spirit) ' sudden fears or frights, extraordinary  
' Venery, Drunkenness, frequent handling of Quick-  
' silver, Poisonous fumes of Henbane, white Poppy or the  
like

'like : And sometimes from *Sorcery* and the Devil himself  
'contracting, shaking the Nerves and Muscles of the  
'body in a violent manner : That if they grow inveterate  
they are hardly curable, and bring certain Death. Let  
our Quakers and new Trembling Paraliticks, examine,  
whether their Quakings and Tremblings (if real, not  
feigned, as some of them doubtless are) be not rather  
*Diseases* and *Infirmities*, then the motions of Gods Spirit  
in them, proceeding from some of these natural causes,  
(especially overmuch *Venery*, some of them having been late-  
ly taken shaking with their female *Profelytes* between the  
Sheets in a warm Bed, as I am credibly informed ) or  
from the Devil or his Instruments, *Sorceries*, *Enchant-*  
*ments* ; and let them speedily seek out for cure, lest they  
prove deadly to their Bodies and Souls too, in conclu-  
sion, as *Ignatius* his *Quaking* fits did.

3. 'That many *Jesuites* and their *Schollars* study the art  
'of *Sorcery* and *Magick*, and are *Arch-Magicians* ; affir-  
'ming blasphemously, that *Paul* himself received so great  
'Revelations from Heaven, by being instructed in the  
'Art of *Magick* : that *St. John* had skill in this Art ; yea,  
'that *Christ* himself was the most absolute *Magician* of  
'all others ; as *Joannis Cambilhonus*, (once a *Jesuite* in  
'*Syria*) in his *Relatio de abstructoribus Jesuitarum*  
'*Artibus & Studiis*, Printed 1608. & *Ludovicus Luci-*  
'*us* *Hist. Jesuitica*, lib. 1. cap. 8, p. 172, 173. record.  
Yea, these two Authors, together with the \* *University* \* See *Ludovi-*  
of *Paris*, in their Answer to *Peere Cotton* the *Jesuite*,  
(Confessor to King *Henry* the 4. of *France*) *Thuanus*.<sup>cus Lucius,</sup>  
*hist.* *Jesuiti-*  
l. 132. *physiognomia Jesuitica*, Printed *Lugduni* 1610. & *ca*, p. 172 396.  
*Speculum Jesuiticum* p. 106, and do all attest : 'That this  
Father *Cotton* was an *Arch-Magician*, and the best  
skilled in this black art of any of their Society : That  
the *Jesuites* themselves affirmed he had a *Magical Glass*,  
wherein he would plainly represent to the King what  
ever he desired to know ; and that there was no thing  
done or consulted so secretly in the most private *Cabi-*  
*nets* of other Monarchs, which he could not disclose

and reveal by the help of that constellated, or rather  
 'condiabolated Glass. That by the help of this Magi-  
 'cian, the Jesuites hoped to convert one of the greatest  
 'Protestant Princes of the Empire to their Religion and  
 'Party: That he consulted with the Devil many times,  
 'and demanded his resolution of sundry questions and  
 'doubts, which he entred into his Magick-book; which  
 Devil possessed one *Adrian Fresna*, a Maid at *St. Victors*  
 in *France*, which he used as his instrument to predict  
 many strange things: particularly, he demanded of the  
 Devil that possessed her these Questions: *What should be*  
*the issue of the Conversion of the Lord Lavalii, and of the*  
*Counsellors of the City of Gema Geneva? How long Heresie*  
*should continue? What hopes there were of the Conversion of*  
*such and such particular persons? How Hereticks might be most*  
*easily secluded from the Court? What was most profitable for the*  
*Conversion of all Hereticks? By what Sermons, Books, Means,*  
*the people might be most benefitted? What danger might be*  
*created by the Devils against the Jesuit Society? Whether God*  
*would permit him to know by him, the time wherein the heresie*  
*of Calvin should be extinguished? And (that which most con-*  
*cerned England) Qua ratione converti Rex Anglæ, Re-*  
*gina, & Regnum maxime & facile quæant? By what*  
**THE KING, QUEEN, AND REALME OF**  
**ENGLAND MIGHT MOST OF ALL AND EA-**  
**SILY BE CONVERTED TO THE ROMAN RE-**  
**LIGION?** Whether our Jesuitical Impostors, Quakers,  
 and Enthusiasts do not now study, practice the self-same  
 Art of Magick, Sorcery, and consult with the very De-  
 vil himself in their Diabolically inspired, possessed  
 Prophets and Prophecies, demand not the like Que-  
 stions, Resolutions from them, and the Devil acting,  
 speaking, Propheying in them, as this Jesuite *Cotton* did  
 from this possessed Girle, and the Devil in her, let their  
 owne practices and consciences resolve them and o-  
 thers? And how truly they act the Jesuites parts in  
 these particulars, \* *Hasenmullerus* (a reclaimed Jesuite)  
 59, 60, 62, 63. in his *Historia Jesuitica*, cap. 8. records. That *John* the  
 Jesuite

\* See *Speculum*  
*Jesuiticum*. p.  
 59, 60, 62, 63.

*Jesuite in his Sermon*, 15. October, 1583. publicly said,  
 Believe me, the Devils follow us Jesuites every where.  
 ' That the Monks of *Uldaric* would have cast out a Devil  
 ' out of one possessed, but he would not depart : Being  
 ' interrogated, why he would not ? He answered, I will  
 ' not depart before my three Sonnes ( so he termed  
 ' the Jesuites ) who are passing from *Delinga* hither, are  
 ' come ; who no sooner entred the house, but the Devil  
 ' departed out of the person possessed : most likely to en-  
 ' ter into these Sonnes of his, whom the Devils every  
 ' where follow. Yet the \* *Jesuites* boast of many Devils \* *Hasenmaße*.  
 ' ejected by them, out of their feminine Profelytes and *rus Hist. Fe-*  
 ' others : particularly, the *Rektor* of the *Jesuits* at *Vienna* *suitica c. 8.*  
 ' records ; that a Maid possessed with Devils, who could *Speculum Fe-*  
 ' not be dispossessed by any *Exorcismes*, coming at length *suiticum p. 62,*  
 ' to their *Jesuites Church* was there freed, and no less then *63, Petrus*  
 ' 156152. Devils ( if the Jesuite computed a right ) were *Thyraus de*  
 ' there cast out of her ; the last of them seeming to him to *Demoniacis.*  
 ' be *Luthers Tutor*, because after the manner of the *Luthe-*  
 ' rans, he spake many things against their *Society* and *Re-*  
 ' ligious. Surely this Jesuitical *Rektor*, had very intimate  
 familiarity with these Devils, who knew both their  
 Number ( being so incredulous ) and could so accu-  
 rately distinguish between them. ' Yet some Devils there  
 ' were in women, whom they could not dispossess, and  
 ' derided all their *Jesuitical Exorcismes*. Let all Christi-  
 ans then beware these incarnate Devils and their *Emissa-*  
 ries, lest they be really possessed by the Devil with  
 whom they are so familiar, and who accompanies them  
 every where.

4. ' That the *Jesuites* send forth their *Emissaries* and  
 ' Agents into Protestant Kingdoms, Churches, States, un-  
 ' der the disguises of Souldiers, Merchants, Mechanicks,  
 ' Physicians, Chyrurgeons, Travellers, Exiles for Religi-  
 ' on, and pretended Converts to the Protestant Religi-  
 ' on, in all sorts of habits, disguises, the better to con-  
 ' ceal their persons, the easier to intrude themselves into  
 ' the Courts, Company of all Protestant Princes, Nobles,  
 D 2 Ministers,



' Ministers, and persons of all ranks, to fish out their  
 ' Secrets, insinuate themselves into their favours, poy-  
 ' son them with their Errors, divide them in their Judge-  
 ' ments, excite them to Warre upon and destroy each  
 ' other by their mutuall discords, and accomplish their  
 ' Treasonable designs against them, to their ruine: Per-  
 ' mitting and dispensing with them freely, to resort openly  
 ' to the Sermons, Churches and Assemblies of Protestants,  
 ' to dispute and speak against Popery, to eat flesh on Fast-  
 ' ing dayes, and allowing their perverted Disciples to do  
 ' the like, to feign themselves the most *Zelous Protestants*,  
 ' to be present in the *Senates, Parliaments and Councils* of  
 ' those of the *Reformed Religion*; to consent to the ap-  
 ' prehension and dissipation of Papists by severe *Laws*  
 ' against them, together with the rest, that so they may  
 ' the better conceal themselves, discover, divert or hin-  
 ' der the *Consultations* against the *Papists*, promote the  
 ' *Popes* and *Papists* affairs with more facility, propagate the  
 ' *Popish Religion* upon all occasions, and give them time-  
 ' ly notice of any Intentions against them upon any ur-  
 ' gent necessity: provided alwayes that they be secretly  
 ' *Catholicks*, and submit themselves wholly to the beck  
 ' and counsels of the *Jesuits*, as their *Instruments* and  
 ' *Intelligencers*: as you may read at large, in *Jesuitica per*  
*Unitas Belgii Provincias Negociatio*, printed Anno 1616  
 (containing the Instructions in this kinde given to Je-  
 suits by their Superiors sent into the Netherlands to im-  
 broyl, divide, ruine them) in *Joannis Cambilhonius de*  
*Abstractionibus Jesuitarum Artibus & Studiis*: printed  
 1608. & *Ludovicus Lucius Hist. Jesuitica* p. 170, 175, 676,  
 677, 678. Therefore it is no wonder, that their Emis-  
 saries, and Disciples to effect the utter ruine of our Pro-  
 testant Kingdomes, Churches, Religion, now thus dis-  
 guise themselves amongst us, to promote their most  
 dangerous Designs against them, by the self same means  
 and stratagems now.



5. That the Jesuits make and profess it, one of their principal Designs, to withdraw, alienate the peoples affections from, stir them up against the true Protestant Ministers and Preachers of the Gospel, and to cast them out and take them quite out of their way, that so they may with more facility and speed seduce, devour, their Flocks, domineer and set up Popery in all places without opposition. Witnesses \* Gregorius Baderus Provincial of the Jesuits in Bavaria, his words at Landspurge. *We and ours shall have no peace in Augusta (or in Germany) unless we take care, Evangelicos Concionatores ejici ac tolli; that the Preachers of the Gospel be ejected and removed out of the way.* By our Councils **THE EVANGELICAL PREACHERS WERE CAST OUT OF VIENNA:** Whereupon our Society do now there teach in peace, and rule all things according to their hearts desire. Seconded with their practices, in ejecting, imprisoning, banishing, suppressing, persecuting all the Protestant Ministers in Bohemia, in the years of our Lord, 1602. 1607. 1621. and 1652. to the extirpation of the Protestant Religion, and Protestants there: and their ejecting, suppressing above thirty of the Protestant Preachers, and shutting up their Churches in the Dukedomes of Juliers, Cleve, and Bergen; Anno 1628. To omit other later Presidents in Austria and elsewhere. And is not this the Quakers and their Disciples principal deligne, endeavour, labour now, to withdraw the people wholly from, and excite them against, and stir them up to reject, suppress, renounce all our lawful Orthodox Ministers; and Evangelical Preachers, as false Guides, dumb Dogs, Seducers of the People, Deceivers, Antichrists? &c. Their railing Pamphlets, Preachments, and pretended Messages to them from heaven; enjoying them to come down out of their Pulpits, to Preach no more hereafter, &c. contrary to Christs own express commands unto them. Matth: 28. 19, 20. Mark 16. 15. Acts 10. 42. c. 16. 10. Rom. 10. 15. 1 Cor. 1. 17. Phil. 1. 16, 17, 18. 2 Tim. 4. 17. 1 Tim. 2. 7. 1 Pet. 1. 12. especially 1 Cor. 9. 16. *Though I preach the Gospel, I have nothing to glory of; for NECESSITY IS LAID UPON ME; and woe is me if I preach not the Gospel.* And 2 Tim. 4. 1, 2, 3. *I charge thee before God and the Lord*

\* See Ludovicus Lucius Hist. Jesuitica l. 1. c. 1. p. 2.

† Hospinian & Ludovicus Lucius Hist. Jesuitica. 4. Grimstons Imperial History p. 821. Romes Master-piece. Speculum Jesuiticum, p. 175, 176.

*Jesur Christ, who shall judge the quick and the dead at his appearance, and his Kingdom. PREACH THE WORD, BE INSTANT IN SEASON AND OUT OF SEASON, reprove, rebuke, exhort with all long-suffering and Doctrin (mark the reason, suitable to our times and Quakers) FOR THE TIME WILL COME (and now is the time) that they WILL NOT ENDURE SOUND DOCTRINE, but after their own lust shall they heap to themselves Teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto Fables. But watch thou in all things, endure affliction, do the work of an Evangelist, make full proof of thy Ministry. Certainly then those Quakers, and their seduced Disciples; who say unto the Seers, see not, and to the Prophets prophesie not, prophesie not unto us right things, speak unto us smooth things, prophesie deceit: Get you out of the way, turn aside out of the Path, cause the holy One to cease from before us; are like those Jews of old, Esay 30. 10, 11. Wherefore let them there read their Doome, Character, and what spirit they are of, v. 8, 9. (and I beseech them, with all others to observe it well) from Gods own mouth. Now go, write it before them in a Table, and note it in a Book, that it may be for the time to come, for ever and ever; that this is a rebellious people, lying children, children that will not hear the Law of the Lord: But is this all? No, there is a Judgement with a Witness, pursuing all such: Verse 12, 13, 14. 'Wherefore thus saith the holy 'One of Israel: Because ye despise this word, and trust in fraud 'and perverseness and stay thereon; therefore this iniquity shall 'be to you as a breach ready to fall, swelling out in an high 'wall, whose breaking cometh suddenly at an instant. And 'he shall break it as the breaking of a potters vessel, that is 'broken in pieces: He shall not spare; so that there shall not 'be found in the bursting of it, a sheard to take fire from the 'hearth, or to take water out of the Pit: (Let those Statesmen or Magistrates, who out of designe, or self-interest, tolerate or secretly countenance such dangerous Rebels against God, his Word or Ministers, remember it as well as these Seducers and their followers, lest God break them  
thus*

thus to powder suddenly and irreparably together, and our whole three Kingdoms too.) And if this Text be not sufficient to convince them of and deterre them from this their Sin; let them read at leasure *Micah* 2. 4, 5, 6, 7, 10, 11. *Amos* 7. 10. to the end: and quake and tremble at the reading of them. But if they hold these to be obsolete and Old Testament onely; Let them then consider, who they were, and what a transcendent sin it was in those, who prohibited (not seducing false Apostles and Jesuitical Emisseries, as these vagrant Quakers are) but *Christs commissioned, \* lawfully called, instituted, Apostles and Ministers, to preach any more in the name of Jesus, and dispen- his Gospel: Acts* 4. 17, 18, 19, 20, 21. cap. 5. v. 17. to 42. compared with *1 Theff.* 2. 15, 16. Even those, 'who both killed the Lord Jesus, and their own Prophets, and 'have chased us out, and they please not God, and are contrary to all men, **FORBIDDING US TO SPEAK TO THE GENTILES THAT THEY MIGHT BE SAVED, TO FILL UP THEIR SINS ALWAY: for THE WRATH IS COME UPON THEM TO THE UTMOST.**

6. 'That the Jesuits professed doctrine and practice is, 'that if they can, to suppress, destroy, extirpate Protestant Ministers, Kings, Princes, Churches, States, and all professors of the Protestant Religion, by raising Schisms, 'Seditions, Divisions, Civil Wars and Commotions amongst them, and dividing them one from and against another to their mutual ruine; which hath been their great designe of late years, whereof we have felt the sad effects: As you may read at large in *Hospinian*, and *Ludovicus Lucius*, their most excellent *Historia Jesuita, Speculum, sive Jubilaeum Jesuiticum*, and the Epistle to my **VINDICATION, &c. of the good old Fundamental Liberties and Laws of England;** 'which if they cannot effect by these means, then to excite all Christian Kings and 'Princes to accomplish it in conclusion, **BY FIRE, SWORD, WAR, and THE POWER OF AN ARMY;** as you may there be satisfied by undeniable Testi-

Testimonies of Jesuites themselves, and Presidents of former and latter Times: More particularly by the Words and Writings of *Jacobus Crucius*, the Jesuite, in his *Explication of the Rules of the Jesuites*, and his *Sermon*, Anno 1584. *Thomas Stapleton*; his *Speculum pravitatis Hereticae*, Duaci 1580. *Thom. Campian*, his *Concertatio Ecclesiae Catholicae Treviris*. 1583. page 22. *Paulus Windeck*, *De Extirpandis Hereticis*. Antid. 10. and 11. *Franciscus Verona*, his *Apologia pro Joanne Castle*, part 5. cap. 13. *Cunradus Brunus*, de *Haereticis*, lib. 3. cap. ult. *Cornelius Cornelii*, his *Præfatio ad S. Trinitatem increatam*, *Commentariis in Minores Prophetas præfixa*. Wherein, he 'blesseth the Trinity, for opening 'the eyes of Christian Kings, and stirring them up all a- 'gainst Calvinisme, as the plague of their Realms: For 'inabling the King of France, Spain, and Emperour in a 'short time to overthrow, conquer, expell, and destroy 'the Arch-Heriticks; the \* Hussites and Calvinists in 'France, Austria, Bohemia, Moravia, Silesia, Hungary, 'and both the Palatinates, as the fire-brands of Rebel- 'lion, to their eternal glory: concluding thus; *Agite Principes generosi, pergite magnis animis, opus felicibus adeo auspiciis ceptum CONFICITE; paribus studiis REBELLEM CALVINI HÆRESIN, pene evulsam, STIRPITUS UBILIBET ERADICATE, &c.* And by *Antonius Possevinus* the Jesuite (to omit \* all others) in his *Miles Christianus* (published when Pope Paul the fifth sent an Army into France, against the Enemies of the Church, wherein he asserts, *That all Christians are bound of right, to defend the Roman Religion against the doctrine of the Gospellers (or Protestants) with all their forces; and the effusion of their blood: That neither Peace nor the publick good can be preserved in the Roman Church, unless these her Enemies BE QUITE EXTIRPATED.* 'Exhorting the Captains of the Army, to 'permit nothing at all to these Hereticks; not to keep 'their plighted faith with them; to suborn secret Inqui- 'sitors against them; \* *DOMESTICA ET INTER- STINA BELLA INTER ILLOS EXCITARI CURENT:* To take care to stir up Domestick and Intestine

\* See *Hafen- mulerus Hist. Jesuitica* l. 1. *Speculum Jesuiticum* p. 61.

\* See *Ludovicus Lucius Hist. Jesuitica* l. 1, c. 1, 2.

\* We may see by this, who were the rai- sers and origi- nal contrivers of our late in- testine wars, &c.

Intestine warres between themselves *Proditores ac Sicari-  
as, contra illos instituant: and so institute Tray-  
tors and Murderers against them in all places; Asserting, that  
the Captains who did otherwise, sinned against the Roman  
Church, & were rendred inexcusable and damned. Now see-  
ing Baronius the Jesuit, in his Letter to a Noble Venetian  
(who deserted their order,) dated at Bnmonia 21. April  
1608. Printed 1609. amongst other things thus boasts  
of the excellency, power and perfection of their Jesuiti-  
call Order, PRO LIBITU NOSTRO, ET BELLUM  
ET PACEM MUNDO APPORTAMUS. That they can  
at their pleasure bring both War and Peace to the World, as the  
chief Authors of both. That they lawfully may and do  
sow discords and divisions between King and Subject,  
Man and Wife, Father and Children, Brothers and Kin-  
dred, and usurp absolute Dominion and Tyranny over any  
private men, Cities, or whole Kingdoms they suspect,  
for the benefit of the Church and See of Rome, in whose  
Service and Greatness true piety and the highest Point  
of Religion consists; and that for this end they may in  
their Chamber of meditation, animate their Assist-  
nates to murder Hereticks, Enemies and Rebels to the  
Church of Rome, not only though private Persons;  
but though the greatest of princes and Kings, by repre-  
senting to them the heroical fact of Ehud, recorded in  
sacred Scripture, and promising them a seat in heaven  
amongst the Saints and Martyrs for such an heroicke  
deed, And seeing the Jesuits (dispersed like Locusts over  
the world) are increased in a few years to so great a  
Number that they boasted long since, that they had no  
lesse then two hundred thousand Scholars in Europe;  
and Claud in Aquania their late General, boasted, that  
he could bring over the field and shew in a flourish, more  
soldiers then any one Christian King; and proffered Pope  
Paul the Fifth (during the interdict of Venice)  
when they and he were in some danger, to adde  
with forty thousand men, so as whole of them slain in  
the warres might be reputed Martyrs, so infinite are the*

\* See Ludovi-  
cus Lucius.  
Hist. Jesuitica.  
l. 1. c. 8. p. 164.  
166.

Of which  
read Ludovi-  
cus Lucius. p.  
129. 199. 200

\* Ludovicus  
Lucius. l. 1. c. 7  
p. 156. 172.

\* *Speculum  
Jesuiticum*, p.  
207. to 213.  
*Ind. Lucius,  
Hist. Jesui-  
tica* l. 1. c. 6. p.  
156, 157-238  
171.

\* *Regula Jesui-  
tarum*. Printed  
1627. and Lu-  
dovicus Luci-  
us. *Hist. l. 1. c. 3.*  
p. 18, 19, 21.  
24, 26, 31.  
\* *1 Kings* 12.  
26 to the end  
c. 13. 2. &c.

*Matt. 12. 25.*

\* *De vera &  
Falsa Religione*  
*cap. De Ma-  
gistratu.*  
Printed, 1525

'Numbers of their Society, Novices, Disciples, Treas-  
'sures, Revenues, yea all their Colleges in foreign parts  
'so many strong Castles, Forts and Magazines of Arms,  
'Ammunition, Powder, and all military provisions (as  
they boast, and \* others write) And seeing these Jesuits  
who make it their Masterpiece to weaken and destroy all  
others by divisions; Schismes, Factions, Tumults; pre-  
scribe it as the principle part of their own policy  
'Safety; Power; Successes and Growth; to maintain  
'Unity, Peace, Amity, and prevent all Schismes and  
'Divisions amongst themselves, \* Prescribing sundry  
'Rules and Orders for this end, to which they are all  
sworn to yeild exact Obedience; I referre it to the con-  
sideration of all prudent, Zealous Protestants and State-  
men in our whole three Nations, How dangerous a Plot  
and \* *Jeroboam like desperate Policy* it may in a short time  
prove, to all our Churches, zealous Ministers and  
Professors of the Protestant Religion (yea to our pre-  
sent Governors, swordmen, and their Posterities like-  
wise) any longer to tolerate these Jesuitical, sly,  
treacherous Agents, with other Romish Emisseries,  
freely to vent their Errors, Blasphemies, Heresies, Fancies,  
and set up *Separat Congregations* in all places, to multiply  
our divisions, dis-unite us all one from another and aug-  
ment their strength and party, predominating in most  
Councils, Places, the better to secure any in actual  
Power for the present, though to hasten their, with our  
whole Kingdoms, Churches, Ministers, and reformed  
Religions ruine by it in conclusion, even by force of Arms  
and Tumults; when they see their opportunity, as we  
have all just cause to fear? I shall therefore close up all  
with the words of \* *Huldreich Zwingli* against those Dis-  
pers and Anabaptists in his age, who denyed the Office and  
Coercive Power of christian Magistrates (specially in mat-  
ters of Religion) as most of our Anabaptists, Quakers, dis-  
guised Jesuits & Franciscans now do. *Propter istos ipsos qui  
negant Christianum posse gerere Magistratum, maxime egerum  
magistratus quam vitam omnium saltem esse videtur ut vix*  
dissim



*diffinso magistratu opus habeat. Quod si\* propagato statu ora-* \* 1 Tim. 2.1, 2,  
*relicto, licet & nimium orare, ut Deus pium magistratum*  
*concedat, quo commodius, pax & concordia concilientur. Quin*

*omnes hoc agimus, ut vitam inopuentissimam ducamus, & nihil*  
*nos premet magistratus :* \* For Rulers are not a terror to \* Rom. 13.3.

*good works, but to evil ; wilt thou not then be afraid*  
*of the powers, do that which is good, and thou shalt have*

*'praise of the same. Hac ipsam Oro, ut diligenter expendant,*  
*qui Magistratum detestantur. Si potest atem odio haberi aut ti-*

*ment, quod rectum est faciant. Expendant simul Principes ne*  
*recte factis timori sint. Qui ergo iam NOVIS EXACTIONI-*

*BUS, TRIBUTIS, VECTIGALIBUS, non modo expilant*  
*nos, sed plebem sed, onerant, occurrunt, excindunt, ut vide-*

*antur, esse in communione nati perniciem, Qui malis deficiuntur,*  
*& bonis minacit'ur imminet. Principes non sunt, sed Tyranni,*

*sed Torsores, sed Lanii. Qui ergo omnium malo presunt, vide-*  
*ant, quo pacto Christi nomine glorietur ; qui non modo ut Pra-*

*edones & Furis in omnium bono, sed ut Pestes quoque in omnium*  
*corpore grassantur. Sicut autem & isti Ministri Dei, sed quo-*

*modo Satani Minister Dei est, qui ubiq; adversatur, circumve-*  
*nit, terdit. Omnia in manibus sunt cupidissimorum hominum,*

*ut iam non unum Tyrannum habeant, qui sub talibus Imperiis*  
*degunt, sed sexcentos. \* Friget omnia iustitia, fervet cupiditas*

*immo dominatur, putant enim si Tribut' sint quacunque ratione*  
*amplissima, iam recte administrari Imperium. Ne ergo tenere*

*summam rerum imprudentibus, pueris, stupidis, CUPIDISVE*  
*nedamus, sed iis quorum probitas, fides, prudentia, longo usu per-*

*specta sint, aliqui frustra nos aliquando queremur, quod dici-*  
*tur, non putavisse: Tribuat nobis omnipotens Pater, Magistra-*

*tus tales, qui nullum aliud exemplum spectent, quam ejus, cuius*  
*ordinatione ad hoc cocuneri inantorati sunt, ut ad modum*

*Creatoris nostri se gerant quo Patres nos multos habere glo-*  
*riare possimus : Nec queri cogamur, quod Propheta Mic. 7.*

*(ver. 1. 2 3 4. 5. 6.) queritur. Va mihi, &c. Amen.*

\* A Character  
 of our times.

# A brief Reply to John Audlands Rayling Paper.

Christian Reader,

**M**eeeting (since the premisses sent to the Presse) with a printed Pamphlet lately published, Intituled: *The Innocent delivered out of the Snare, &c.* full of unchristian Raylings against our Ministers, Magistrates in general, and my self, with others in particular; written by John Audland, an Arch Quaker (who cannot write six lines of true English together;) and finding in the Title page and p. 36. &c. thereof, this inscription. *An Answer, to a scandalous Paper put forth by William Prynne; Entituled: The Quakers unmasked and clearly detected: wherein his slanders are made to appear; and he is clearly unmasked and plainly detected, being taken with A LYE in his mouth;* I thought meet, by way of Reply, to so much only as concerns my Paper, to give thee this brief accompt thereof, in the close of this Enlarged Edition.

1. That his chief Exception is against Cowlishaw his Oub, as untrue; only upon this slender ground. p. 37. *Two of us whom the world reproachfully calls Quakers, came from the North (being moved of the Lord) in the Moneth of June; we came into the City of Bristol the 12. day of the Month called July; and on the morrow being the 13. day, we were at two meetings; the one with the people called Anabaptists; the other with the people called Independents; and we were moved by the Lord to speak at both their meetings, which we did: as several of those people can bear witness.* Thou saith; in September George Cowlishaw being asked by Coppinger; if there had been none of those people called Quakers in Bristol? He answered, NO. Now this is false. For some of us who \* is so called (marke his English) was then at Bristol: For we had meetings at the Fort and Redde-Lodge in Bristol, the 10. and 13. of September: at which was

\* Two verbs singular are coupled with us, a plural; and so thoroughout the Book.

sever;



several hundreds of people, which will all witness That **THY Oath IS FALSE**. But doth this convince the Oath to be false? No verily: but rather confirms it for truth: For though two of you went to two private meetings of *Anabaptists* and *Independents* in *Bristol*; and spake there to them on *July 13.* yet that was unknown to *Cowlshaw* and most others: and your spake to those people then, not under the name or notion of *Quakers*, but only of \* *Anabaptists* & *Independents*: And your speaking to sundry after in and about *Bristol* on the *10. 13. 15. 17. 19. of September* (at which time you began to take upon you the name of *Quakers*, and to be known in *Bristol* by that Title) was after *Cowlshaw's* conference with *Coppinger*: who adds, that about *18. dayes* after, there came to this City two that were named *Quakers*: Now several of you coming thither (like the *Franciscan Fryers* two by two after each other) just about that time he deposeth, by your own relation; convinceth *Audland* of an apparant slander; and double Lye. First, in accusing *Cowlshaw* (known to be a person of truth and honesty,) for making a false Oath,\* which his own Answer to it justifieth to be true. 2. In averring, \*That he and his Companions were moved by the Lord & his eternal Spirit, to leave their own habitation and callings in the North, to come to seduce the people of *Bristol* (to believe their new Revelations) That they are the Messengers, & Ministers of the everlasting Gospel of God, sent and moved by the Lord to speak to the City of *Bristol*, &c. When as in truth, they are those that trouble that City, and would pervert the Gospel of Christ therein, Gal; 1. 7. yea the very false lying Pophers prophesied of and described *Zech. 13. 3, 4, 5.*

2. He excepts against *Cowlshaw*: That he accused not *Coppinger* to the Magistrate, confessing himself to be a *Franciscan Fryer*; but concealed, and let him go. Whereupon he taxeth the Magistrates of *Bristol* for injustice; in not punishing *Cowlshaw*, and yet making out warrants against the *Quakers*. But this is very frivolous. 1. Because his printed oath, is no concealment, but a clear discovery of him, and all his conference with him, to the Magistrates, deserving praise,

Whose Opinions they justify against Infant Baptism in this new Pamphlet p. 20. 31, 32.

See p. 6, 7, 26; 37, 44, 45; at the end.

p. 38.

praise, nor punishment; 2. *Coppingers* hasty departure the next day into Ireland, disabled him and the Magistrate to seize him. 3. The suspension of the Laws by some Superior power against such *Romish Vermin* at that season will excuse both him and the Magistrates from any punishment or blame, in not seizing on him; could they have conveniently done it. 4. Their granting out warrants against the *Quakers*, for disturbing both the *Peace* Ministers, and Government of the City, was just, legal. And their publick abuse both of the *Mayor* and *Governors* of the City in print, in the two last pages of this Pamphlet, styling them *Brethren* and *Companions*, but it is in *inquiry* who have confederated themselves against *Christ* & his *anointed*, &c. deserves a sharper Censure, then a small fine, temporary imprisonment and an obligation to the good behaviour, though not yet inflicted on them.

3. His exceptions against me, are, for averring. 1. That the *Quakers* are but the *Spawn* of *Romish Frogs*, *Jesuites*, and *Franciscan Fryers*; To refute which he alleageth only. That they\* all came from the North, that their birth and being was in *Westmoreland* near *Kendal*, where they lived & walked, none of them having ever been out of England. To which answer. 1. That their coming out of the North, is a shrewd argument of their badness. The Scripture informs us *Jer. 1. 14. chap. 4. 6. chap. 6. 1, 22.* That out of THE NORTH AN EVILL SHALL BREAK FORTH UPON ALL THE INHABITANTS OF THE LAND. That EVILL APPEARETH OUT OF THE NORTH, AND GREAT DESTRUCTION shall be brought from THE NORTH. Which the Latin Proverb *Omne malum ab Aquilone*; with the English Adagy; All evil comes from the North, seconding, we have just cause to conclude; That these *Quakers* coming from thence, are fit Instruments, only to bring evil and destruction upon all the Inhabitants of the Land; not Gods Messengers, Ministers, sent thence to save mens Souls. 2. *Westmoreland* is well known, to have abounded with *Jesuites*, *Papish Priests*, *Fryers*, *Recusants*, and persons *Papishly* affected, ever since the

\* It is but his own test mony; and none can tell what abode or profession he or Fox formerly had there, after diligent enquiry made concerning it?

Reformation: Witness the *\* Rebellion of the Earl of West-* See Speeds,  
*moreland and the Northern Popish* under him, to advance the History, Cam-  
*posh Religion and destroy Queen Elizabeth and the protestant* dens Eliza-  
 Reformation. Anno 1569: with the late power of the beth, Slow.  
 Lord William Howard, Dukes, Laybourn, Fleming, and other How, and  
 Popish Families in that County. And therefore we may others in Ann  
 justly fear an emanation of Jesuitical, Franciscan, Frogs 1569.  
 and Emissaries from thence now. 3. Mr. Tillam (late, or  
 still a Popish Priest) Administrator of the Anabaptistical  
 Congregation at Hexam, not far from Kendal, avers in print  
*\* That these Quaking Agonies were derived from the Francis-* See the per-  
*can Fryers, and the premises sufficiently prove, that they test Pharisee.*  
 were derived to us from them, and the Jesuits, who took P. 13.  
 their Pattern from the Idolatrous pagan priests, quaking  
 Transies and Agonies. Therefore his own bare verbal ne-  
 gation thereof, will no way disprove my Assertion. The  
 rather, because the Jesuits, Franciscans, Benedictines, and  
 others have their private Colledges, Societies, and Generall  
 of their Orders in England, and may secretly admit their  
 Disciples into their Orders here, without going beyond  
 the Seas, as I have proved at large in my *Romes-Master-*  
*piece*; The Popish Royal Favourite, Hidden works of  
 Darknesse brought to publique Light, and my Epistle to a  
 (late) Seasonable Legal and Historical Vindication; to  
 which I shall referre the Reader, and our Quakers for  
 fuller Satisfaction. 4. Some of them, wearing rough Hair  
 cloth and Cords about their bodies, like the Franciscan Cor-  
 dilliers, is a very probable Evidence, that they were spaw-  
 ned from them, and that they are the persons prophesied  
 of Zech. 13. 3, 4, 5. Which prophecy Eyes in the name of the  
 Lord, and wear a garment of hair to Ly and deceive the people,  
 which Mursford and others of them use. 2. For affirming,  
 that they use enchanted potions, Bracelets, Ribands, Sorcery, and  
 Witchcraft, to intoxicate their Disciples. Which being  
 sufficiently evidenced in the premises, and \* apparent by  
 many instances, in most places where they ramble, I shall  
 no further insist to prove it. But close up all with these  
 two Scripture Exhortations to the people of England.  
 1 Cor.

Now in Bath  
 gaol for distur-  
 bing the Mini-  
 ster there in the  
 midst of his  
 Sermon the.  
 27 of May last

\* See John  
 Galspius print-  
 ed relation of  
 himself.

1. Cor. 16. 19. Phil. 1. 27. Watch ye, stand fast in the faith.

and you like men, be strong, in one Spirit with one mind,

ving together for the faith of the Gospel, and 1 Pet. 5. 8.

sober, be vigilant, because your adversary the Devil walks about like a roaring lion, seeking whom he may devour.

about (in his Instruments as well as person) like a roaring lion, seeking whom he may devour, whom resist steadfast in the

And with that of Gal. 1. 7. 8. 9. But there are some

trouble you, and would pervert the Gospel of Christ:

though they, we, or an angel from Heaven preaching, \* o

Gospel unto you, LET HIM BE ACCURSED. As we

before, so say I now again: IF ANY MAN PREACH A  
OTHER GOSPEL UNTO YOU THEN THAT Y

OTHER GOSPEL UNTO YOU, THEN THAT Y  
HAVE RECEIVED, LET HIM BE ACCURSED.

HAVE RECEIVED, LET HIM BE ACCURSED,  
 er all sincere Lovers, Professors of the Gospel

et all sincere Lovers, Professors of the Gospel  
our Lord Jesus Christ throughout our Nation

the Christian World, add a zealous Amen \* and Amen

hereto.

*Math. 15, 19.*

They be blind leaders of the blind: and if the blind lead  
blind, shall they not fall into the ditch.

blind, hesh (hall) fall into the ditch. O nishroni (nishi)

'Bey-ia-ia' Wo to the inhabitants of the earth.

Rev. 12. 12. Wo to the inhabitants of the earth,  
of the Sea, for THE DEVIL IS COME DOWN UN

YOU having great wrath, because he knoweth he

but a short time, has

er Satisfaction. 4. Some of them, wearing nightclothes, were

and so about their bodies, like the living part of

It is a very probable H. ...

from them, and that they are the only ones who can help.

~~SECRET~~

and wear a garment of hair to the waist and a turban.

which is the subject of the present work, is a book of the same kind, and of the same value, as the one which has been mentioned above. It is a book of the same kind, and of the same value, as the one which has been mentioned above.

# INDEX

FACTS.

my instances, in most places where they rambled, I find

But close up all with the

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